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The Structure of the Hammurabi Code.—By DAVID G. LYON,
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Has the code of laws promulgated by Hammurabi any definite system of arrangement, logical or otherwise? This question forces itself on every student of the subject, and its solution is of no slight importance to the understanding of the code as a whole and of many of its parts.

That there is much grouping of laws is apparent at a glance (theft, 6–13; storage and deposit, 120–126; adoption, 185–193). But it also *seems* that in many cases all the laws relating to one subject are not grouped together, but are found in various parts of the code (slaves, 7, 15–20, 116, 119, 146, 147, 170, 171, 175–176A, 199, 205, 213, 214, 217, 219, 220, 223, 226, 227, 231, 252, 278–282). Is this seeming a reality?

Some students, recognizing it as such, declare that the code is without logical arrangement. Thus, Professor Oettli of Greifswald, in his discussion, *Das Gesetz Hammurabis und die Thora Israels*, Leipzig, 1903, p. 10, says: “Homogeneous materials are put together in a series of passages, but a strict arrangement according to subject is not carried out.” He thinks that the code may have arisen from smaller collections which have grown together, and that this may account in part for the disorder. He therefore picks out the scattered laws and brings them together under thirteen great topics, as follows:

1. Marriage laws;
2. Parents and children;
3. Freemen and slaves;
4. Inheritance laws;
5. Injury and protection to honor and life;
6. General laws for protection of property;
7. Fief;
8. Lease, rent and hired labor;
9. Deposit;
10. Debt and security;
11. Responsibility (*Haftpflicht*);
12. Individual regulations regarding civil duties;
13. Criminal law and judicial proceeding.

For his purpose, comparison with the laws of the Old Testament, this is a legitimate process, but it contributes no light on the structure of the code.

Prof. David H. Müller of Vienna (*Die Gesetze Hammurabis und ihr Verhältniss zur mosaischen Gesetzgebung sowie zu den XII Tafeln*, Vienna, 1903) makes forty-four co-ordinate divis-

ions. Müller's hypothesis of an *Ur-Gesetz*, from which the Hammurabi Code, the Mosaic Law and the XII Tables are all derived, however fascinating as a speculation, cannot be considered as a good preparation for the discovery of the grouping and arrangement of the laws in the code. That there is a well considered order he clearly perceives, and he has correctly stated (p. 190) one of the principles of arrangement, the rank of the parties concerned. His other principle, viz.: the order in the *Ur-Gesetz*, with certain modifications by Hammurabi, could be of force only to those who accept his hypothesis of an *Ur-Gesetz* and his conjecture as to the arrangement of its material. That the code as it stands, without any reference to an older form, which probably did exist, is arranged in a perfectly logical order according to the nature of the material, Müller has not seen.

It cannot be said that Kohler and Peiser (*Hammurabi's Gesetz*, Leipzig, 1904) have been more fortunate. They have indeed been most unfortunate in their attempt to lay upon the code the straight jacket of modern legal terminology. Their twelvefold division is as follows: 1. Procedure, 1-5; 2. Protection of Property, 6-25; 3. Fief and its Obligations, 26-41; 4. Agriculture and Cattle raising, 42-65; 5. Trade and Debt, 100-126; 6. Marriage, Laws relating to Woman, Laws relating to the Legitimate and to the Illegitimate Child, 127-177; 7. Temple Women and Concubines, 178-184; 8. Adoption of Children, 185-193; 9. Criminal Law, 194-233; 10. Navigation, 234-240; 11. Relations of Hire and Service, 241-277; 12. Slavery, 278-282.

This division of the code separates laws which belong together (as groups 6, 7, 8 and the first two of 9); it brings together laws which belong in different groups, not observing, for instance, the distinction in character between §§ 196-214 and §§ 215-233; and some of its descriptions are inept, as No. 9, "Criminal Law," because some of these laws have nothing to do with crime or punishment (doctors' fees, carpenters' fees), and because laws in various other parts of the code do relate to crime and its punishment.

This criticism of Kohler and Peiser, which might be greatly prolonged, is enough to show that they have not perceived the logical arrangement of the code. To recognize their designa-

tions of the successive sections as even approximately correct is to justify those who find little systematic arrangement in the laws.

Let us pass now to the question, What was the codifier's principle in the grouping and arrangement of his laws? His fundamental principle is the logical relation of the individual laws to one another. Several related laws form a group, several groups a larger group, several of these a still larger group. The process, however, was in the opposite direction, beginning with a few of the largest topics, and proceeding through groups and sub-groups down to the individual laws.

To Hammurabi there were but two of these largest topics, namely *things* and *persons* (slaves being reckoned, according to circumstances, in both categories). He conceived of things as Property, and the code gives the laws relating to Property under three groups, Personal Property, Real Estate, and Trade and Business Relations. There are likewise three groups under the second great topic, Person, namely, The Family, Injuries, and Labor (both human and animal).¹

These six groups are then divided into sub-groups. The two sub-groups under the Family, for instance, are: 1. Man and Wife; 2. The Children. The division under Children is into one's own children and adopted children. One's own children are considered under three aspects: 1. Children of a free father; 2. Children of a slave father and a free mother; 3. The free widow and minor children. The children of a free father are considered in three groups: 1. Children by a free mother; 2. Children by a slave mother; 3. The free widow and adult children. There are three divisions under the children by a free mother, and these three divisions are further subdivided into individual laws. Thus:

¹ In a sense the whole code might be said to relate to property, because this subject is involved, more or less directly, in nearly all the laws; just as it might be said to relate to persons, a person appearing or being assumed in every law. And yet the division represents a real distinction, property being the more prominent idea in the first division, and person in the second. Oxen are not persons, it is true, but they are introduced where they are (241-252) because of their connection with one of the laboring classes.

Taken as a whole, the laws might be called a penal code, because most of them prescribe penalties for offenses. The chief exceptions are in the group relating to the family.

1. Children by free mother, 165-169.
 - 1) Division of inheritance preceded by setting aside
 - (1) Father's special gift to a favored son, 165.
 - (2) Marriage settlement for unmarried son, 166.
 - 2) Children by two successive wives, 167.
 - 3) Disinheritance.
 - (1) Disallowed for slight offense, 168.
 - (2) Allowed only for repeated grave offense, 169.

Presented in tabular form this procedure is as follows:

II. Person.

i. Family.

2. Children.

- 1) One's own children.
 - (1) Children of a free father.
 - a. Such children by a free mother.
 - a) Division of the inheritance.
 - (a) Special gift to favored son.

This method of division and subdivision according to logical relations prevails throughout the code, the extent to which it is carried depending entirely on the complexity of the subject.

The correct analysis of the laws explains the seeming inconsistency of the code in touching upon the same subject in different places, slaves for instance. The slave is mentioned in 7, 15-20 as a species of personal property; in 116 as a person seized for debt; in 119 as a wife sold for debt; in 146, 147 to define her relations to a votary wife; in 170, 171 to define the status of her children by a free husband; in 175-176A because certain classes of slaves might marry a free woman; in 199, 213, 214 because of damages due the owner for injuring a slave; in 205 to prescribe the penalty on a vicious slave; in 219, 220, 223 because slaves had to be treated by doctors and surgeons; in 226, 227 because they might be marked improperly; in 231 because of their possible relation to a falling house; in 252 because one might be killed by an ox; in 278-282 to define what might invalidate the sale of a slave and to give the penalty on a slave for denying his master. It thus appears that there are no laws relating to slavery as such, but that the slave is often introduced because of his relation to the many subjects into which the code is logically divided.

Nor is there legislation on the subject of temple women. Persons of this class figure at various points, but always on account of their relation to some larger subject. In 110 this larger subject is wine selling; in 127, 144-147, marriage; in 178-182, inheritance; in 192, 193, adoption of children. A comparison of these various passages shows that the temple woman or votary is not an immoral person. She dare not even enter one of the disorderly houses where wine is sold (110); she is expected to have a name above reproach (127); her station, if she be married, is one of honor (144-147); her father either gives her a dowry when she enters the temple service (becomes the god's bride), or she receives a share of his property at his death (178-182); and if she adopts a child, he may neither leave her nor renounce her (192, 193).

That Hammurabi or his jurists should have cast his system in such a logical mold is one of the most astonishing features of this admirable code. The arrangement is the result of deep thought, and every law has its well-considered place. It is true that one might logically change the position of certain laws or even groups of laws. For instance, the five laws about slaves, 278-282, might be grouped with the laws relating to stolen and fugitive slaves, 15-20. The codifier had a definite reason for the separation. He placed 278-282 in the second great division, because he here conceives of the slave as person; in the third group of the second division, because the slave is a laborer; and last in the third group, because slave labor is inferior to free labor.

Perhaps the most persistent questioning will concern the position under Farming of the group of laws relating to the vicious ox. We should be rather disposed to look for them under Injuries. But the ox, as the most important animal to the agriculturist, has his natural place under farming, along with the overseer, annual wages of laborers, and theft of farm implements. The ox is considered from the points of view of seizure for debt (prohibited on account of his necessity to farm life), annual rates of hire, and damages to oxen; and then comes the small group of laws on the ox which kills a man, placed here because of the relation of the ox to farming.

The code has many illustrations of the influence of rank on the order both of individual laws and of groups of laws. Thus, theft from temple or palace (6-8) precedes theft from individuals (9-13), and in the section on injuries (196-214) are

several illustrations of the order, freeman, freedman, slave. Males are treated before females; as 196–208 compared with 209–214, or 165–177 (male children) compared with 178–184 (daughters). The principle of rank was probably not without its influence in placing Property before Person, as well as in the order of the three great groups under each of these divisions. Thus, Personal Property contains several laws involving the temple and the palace; Real Estate, a large collection relating to land holders appointed by the king; while the third group is without important reference to either temple or king. Under Person, the Family seems to come first logically, and Labor last. But arrangement according to rank would also seem to suggest the same order, there being under laws about the family not a few which relate to votaries, while the slave laws in 278–282 naturally draw to the end of the code the group to which it belongs. Many other illustrations might be cited, but the principle is not invariable, other considerations at times taking precedence.

Sometimes the order is determined neither by logical relation nor by rank, but by some more remote principle of association. Thus, under grain fields damage is placed last (53–58). The same principle of arrangement should have placed damage last in the following section on date groves. But it actually stands first (59), doubtless in order to connect grain fields and date groves through the idea of damages. The offence of striking a parent (195) gives an easy transition to the section on Injuries (196–214). Damage to oxen (244–249) leads easily to the section on injury by oxen (250–252).

It remains to say a few words of special explanation. The code has no external marks separating the laws one from another, or indicating where the groups of laws end. The division into separate paragraphs was introduced by the editor, M. Scheil. For such division the criteria are the almost invariable introduction *Šumma*, “if,” and the connection of the thought. In a few cases Scheil’s division might be open to criticism. Paragraphs 39, 40, for instance, are exceptions to 38, or modifications or explanations of it, and might therefore have been given under 38, without division. On the other hand, certain of Scheil’s paragraphs, as 171, 172, might well be broken up into other paragraphs, as the following analysis indicates, by the use of a, b, c, after Scheil’s numbers.

There are several obscure titles of classes of persons mentioned in the code, and some of these classes play an important rôle in society. Such are the MAŠ-EN-KAK, which I have rendered by “freedman”; the *bairu*, *rid ṣabe* and *naši bilti*, three classes of fief holders; and the several classes of female votaries of the temple. The rendering “freedman” is only a suggestion. The class stood between the freeman and the slave in some particulars, though in other respects it seems to have been of greater consequence than the freeman, being mentioned in close connection with the palace. ‘Palace’ in the code is probably not the king’s residence in particular, but also the residences of his governors in the various provinces.

In some instances the analysis here presented may be susceptible of rectification. Specially is this true of the subdivisions under the Introduction, owing to the uncertainty still attending the translation of this group of laws. There are also a few cases, indicated by question mark, where difficulty of translation (47, 185, 186, 242, 243, 258, 270), or break in the inscription (100, 262, 275) leaves doubt as to the meaning, and consequently as to the grouping.

And modifications may be possible elsewhere. In details they are perhaps inevitable. This paper is very far from claiming that its writer has seen the whole truth. But it does claim that he has seen the truth essentially as Hammurabi would have it seen. If the claim be just, Hammurabi’s eminence as lawgiver does not surpass his eminence as logician. In the skillful arrangement of its material the code has never been excelled, and it has probably never been approached.

ANALYSIS OF THE CODE.

INTRODUCTION, ON EVIDENCE AND DECISION, 1-5

- i. The corrupt plaintiff, 1, 2.
 - 1. Decision by judges, 1.
 - 2. Decision by ordeal, 2.
- ii. The corrupt witness, 3, 4.
 - 1. In suit involving life, 3.
 - 2. In suit involving property, 4.
- iii. The corrupt judge, 5.

I. PROPERTY, 6-126.

i. **Personal**, especially theft of such property, 6-25.1. *Theft of things*, 6-13.

1) From temple or palace, 6-8.

(1) Treasure kept in the buildings, 6.

a. Buying or receiving from minor or slave, 7.

(2) Possessions not kept in the buildings, 8.

2) From individuals, 9-13.

(1) To discover the thief, 9-11.

a. Seller the thief, 9.

b. Holder the thief, 10.

c. Claimant the thief, 11.

(2) If seller be dead, 12.

(3) If witnesses be remote, 13.

2. *Kidnapping a minor*, 14.3. *Fugitive slaves*, 15-20.

1) Belonging to palace or freedman, 15, 16.

(1) Inducing to run away, 15.

(2) Harboring, 16.

2) Other fugitive slaves, 17-20.

(1) Restoring to owner, 17, 18.

a. Fee for restoration, 17.

b. Refusal to give owner's name, 18.

(2) Concealing slave, 19.

(3) Escape from captor, 20.

4. *Aggravated forms of theft*, 21-25.

1) Burglary, 21.

2) Highway robbery, 22-24.

(1) Capture of robber, 22.

(2) Escape of robber, 23.

(3) Murder with robbery, 24.

3) Theft from burning house, 25.

ii. **Real Estate**, 26 —.¹1. *State lands, with duties, rights and restrictions of holders*, 26-41.

¹ Owing to the erasure of four or five columns of the inscription, it is impossible to say how many laws related to Real Estate. Scheil estimates that the erasure contained about thirty-five laws, though not all of them treated this subject.

- 1) Loss of one's holding, 26-31.
 - (1) By disobedience or employing substitute, 26.
 - (2) By being captured, 27-29.
 - a. Land assigned to another restored on holder's return, 27.
 - b. Land held by son of captured holder, 28.
 - a) Case of son too young to take charge, 29.
 - (3) By desertion, 30, 31.
 - a. For three years' desertion the loss is perpetual, 30.
 - b. For one year, temporary, 31.
- 2) Relation of holder to others, 32-34.
 - (1) To one who ransoms him, 32.
 - (2) To superior officers, 33, 34.
 - a. They may not release him from obligations, 33.
 - b. They may not rob nor oppress him, 34.
- 3) Holdings inalienable, 35-41.
 - (1) Animals, 35.
 - (2) Realty, 36-41.
 - a. Not to be sold, 36.
 - a) If sold, to be returned, 37.
 - b. Not to be given away, nor assigned for debt, 38.
 - a) Realty acquired by purchase different, 39.
 - b) Classes of holders who may sell, 40.
 - c. Not to be exchanged, 41.

2. *Private Realty*, 42 —.

- 1) Grain fields and crops, 42-58.
 - (1) Hired fields, and payment of rent, 42-47.
 - a. Condition of the land, 42-44.
 - a) Arable land, 42, 43.
 - (a) No grain produced, 42.
 - (b) No other crop produced, 43.
 - b) Unreclaimed land, 44.
 - b. Payment of rent in case of crop failure, 45, 46.
 - a) Field let for definite price, 45.
 - b) Field let on shares, 46.
 - c. Subletting (?), 47.
 - (2) One's own field, 48-52.
 - a. Payment of debt postponed in case of crop failure, 48.
 - b. Mortgage for borrowed money, 49-52.

- a) Of crop to be planted, 49.
- b) Of crop already planted, 50, 51.
 - (a) Payment in money, 50.
 - (b) Payment in produce, 51.
- c. Contract not cancelled by crop failure, 52.
- (3) Damage to fields and crops, 53-58.
 - a. By water of irrigation, 53-56.
 - a) Breach in dyke, 53.
 - (a) Impecunious offender, 54.
 - b) Sluice left open, 55, 56.
 - (a) Damage to crop, 55.
 - (b) Damage to prepared land, 56.
 - b. By cattle grazing, 57, 58.
 - a) Partial damage, 57.
 - b) Serious damage, 58.
- 2) Orchards or date groves, 59 —.
 - (1) Damage by cutting tree, 59.
 - (2) Training a grove on shares, 60-63.
 - a. Division of the yield, 60, 61.
 - a) If gardener plants all the space, 60.
 - b) If he plants only part of the space, 61.
 - b. Penalty for failure to plant grove, 62, 63.
 - a) In case of arable land, 62.
 - b) In case of unreclaimed land, 63.
 - (3) Letting productive grove to gardener, 64, 65.
 - a. Division of the yield, 64.
 - b. Penalty for neglect of grove, 65.

[The erased sections, which come at this point, continued the subject of orchards, gave the laws relating to houses (leases, etc.), and began the third division under Property, i. e. Trade and Business Relations.]

iii. **Trade and Business**, — 126.

1. *Merchant and Peddler*, — 107.

- 1) Merchant provides money, — 103.
 - (1) Profitable tour (?), 100.
 - (2) Unprofitable tour, 101-103.
 - a. No gain, 101.
 - b. Positive loss, 102.
 - c. Peddler robbed, 103.

- 2) Merchant provides goods, 104a.
- 3) Receipts necessary, 104b, 105.
- 4) Suits, 106, 107.
 - (1) Peddler the plaintiff, 106.
 - (2) Merchant the plaintiff, 107.
2. *Wine selling*, 108-111.
 - 1) Offences of wine sellers, 108, 109.
 - (1) Practicing fraud, 108.
 - (2) Harboring disorderly persons, 109.
 - 2) Religious votaries and wine, 110.
 - 3) Sale on credit, 111.
3. *Carriage*, 112.
4. *Debt*, 113-119.
 - 1) Seizure for debt, 113-116.
 - (1) Grain, 113.
 - (2) Person, 114-116.
 - a. Unwarranted seizure, 114.
 - b. Legitimate seizure, 115, 116.
 - a) Person seized dies natural death, 115.
 - b) Death from abuse, 116.
 - 2) Sale for debt, 117-119.
 - (1) Wife or child. Serves three years, 117.
 - (2) Slaves. Sale may be perpetual, 118.
 - a. Exception of slave wife, 119:
 5. *Storage and deposit*, 120-126.
 - 1) Grain, 120, 121.
 - (1) Loss by accident or theft, 120.
 - (2) Rates for storage, 121.
 - 2) Treasure, 122-126.
 - (1) Witnesses and record, 122.
 - (2) Failure to have such, 123.
 - (3) Suits, 124-126.
 - a. Receiver disputes deposit, 124.
 - b. Receiver loses deposited goods, 125.
 - c. Depositor makes fraudulent claim, 126.

II. PERSON, 127-282.

i. **The Family**, 127-195.

1. *Man and wife*, 127-164.
 - 1) Slander of wife, 127.

- 2) Definition of marriage, 128.
- 3) Interruption of the marriage relation, 129–143.
 - (1) By Adultery of the wife, 129–132.
 - a. Guilt established, 129, 130.
 - a) The woman actually married, 129.
 - b) The woman betrothed only, 130.
 - b. Guilt suspected, 131, 132.
 - a) The suspicious husband, 131.
 - b) Public gossip, 132.
- (2) By captivity of the husband, 133–135.
 - a. Wife's remarriage prohibited, 133.
 - b. Wife's remarriage allowed, 134.
 - a) Case of husband's return from captivity, 135.
- (3) By desertion of the husband, 136.
- (4) By divorce, 137–143.
 - a. Husband the plaintiff, 137–141.
 - a) Divorce of concubine and votary wife, 137.
 - b) Divorce of spouse¹ without children, 138–140.
 - (a) In case there be a marriage settlement, 138.
 - (b) In case of no marriage settlement, 139, 140.
 - a. The freeman's spouse, 139.
 - β. The freedman's spouse, 140.
 - c) The vixen gadabout, 141.
 - b. Wife the plaintiff, 142, 143.
 - a) Successful suit, 142.
 - b) Unsuccessful suit, 143.
- 4) Rights of wives, 144–150.
 - (1) Votary wife, 144–147.
 - a. In relation to a concubine, 144, 145.
 - a) Concubine not allowed, 144.
 - b) Concubine allowed, 145.
 - b. In relation to a slave wife, 146, 147.
 - a) Slave wife, if mother, not to be sold, 146.
 - b) If not a mother, may be sold, 147.

¹ *Hirtu*, the free wife, as distinguished from the concubine, the votary wife, and the slave wife. The code distinguishes carefully these four classes of wives. The votary wife seems never to bear children. She was, perhaps, in the service of the temple until she passed the age of child-bearing, and was then free to marry. One might compare the Vestal virgins at Rome, who were also free to marry after thirty years of service.

- (2) Diseased wife, 148, 149.
 - a. To be supported by husband, 148.
 - b. May leave him, if she will, 149.
- (3) Widow's property rights, 150.
- 5) Mutual responsibility of husband and wife, 151, 152.
 - (1) Debts contracted before marriage, 151.
 - (2) Debts contracted after marriage, 152.
- 6) Killing a husband, 153.
- 7) Incest, 154-158.
 - (1) With a daughter, 154.
 - (2) With a son's fiancée, 155, 156.
 - a. In case the son has known her, 155.
 - b. In case the son has not known her, 156.
 - (3) With one's mother, 157.
 - (4) With a father's wife, 158.
- 8) Breach of promise, 159-161.
 - (1) By the young man, 159.
 - (2) By the woman's father, 160, 161.
 - a. For reason not given, 160.
 - b. Influenced by a "friend," 161.
- 9) Dowry of deceased wife, 162-164.
 - (1) If there be children, 162.
 - (2) If no children, 163, 164.
 - a. If marriage settlement¹ be returned, 163.
 - b. If marriage settlement be not returned, 164.
- 2. *Children (and widowed mothers)*, 165-195.
 - 1) One's own children, especially in relation to inheritance, 165-184.
 - (1) The father a freeman, 165-174.
 - a. Children by free mother, 165-169.
 - a) Equal distribution preceded by certain subtractions, 165, 166.
 - (a) Special gift to a son, 165.
 - (b) Marriage settlement for unmarried son, 166.
 - b) Children by two successive free mothers, 167.
 - c) Disinheritance, 168, 169.

¹ The code has three words for marriage gift; gift from the paternal house, *šeriktu*, 'dowry'; gift from the groom to the bride's family, *tirhātu*, 'marriage settlement'; gift from the groom to the bride, *nudunnu*, 'gift.' From § 164 the dowry would seem ordinarily to have been larger than the marriage settlement.

- (a) Disallowed for light offense, 168.
- (b) Allowed for repeated, grave offense, 169.
- b. Children by slave mother (there being also children by free mother), 170, 171b.
 - a) Formal recognition by father prerequisite to inheritance, 170, 171a.
 - b) They and their mother to be free, 171b.
- c. The free widow and her children, 171c-174.
 - a) Her life interest in property and home, 171c-172.
 - (a) In case there be a gift (*niudunnu*), 171c.
 - (b) In case there be no gift, 172a.
 - (c) Attempt of children to dislodge her, 172b.
 - (d) Her voluntary departure, 172c.
 - b) Her dowry in case of re-marriage, 173, 174.
 - (a) If second marriage be fruitful, 173.
 - (b) If second marriage be not fruitful, 174.
- (2) The father a slave, the mother free, 175-176A.
 - a. Children of such union free, 175.
 - b. Inheritance, 176, 176A.
 - a) In case a dowry exists, 176.
 - b) In case of no dowry, 176A.
- (3) The free widow and minor children, 177.
 - a. Condition on which she may re-marry, 177a.
 - b. Guardianship of the children, 177b.
 - c. Restrictions on their property, 177c.
- (4) Daughters, 178-184.
 - a. Daughters consecrated to religion, 178-182.
 - a) Those dowered by father, 178, 179.
 - (a) By gift for life time, 178.
 - (b) By gift in perpetuity, 179.
 - b) Those not dowered by father, 180-182.
 - (a) Votary of first grade, 180.
 - (b) Votary of second grade, 181.
 - (c) Votary of Marduk of Babylon, 182.
 - b. Daughters by (?) concubine wife, 183, 184.
 - a) Dowered and married, 183.
 - b) Undowered and unmarried, 184.
- 2) Adopted children, 185-193.
 - (1) Reclaimable and unreclaimable, 185-190.

- a. Adopting in one's name (?), 185.
- b. Incorrigible (?) child, 186.
- c. Adopted by *nersega* or votary, 187.
- d. Adopted by artisan, 188, 189.
 - a) If taught handicraft, 188.
 - b) If not so taught, 189.
- e. Not formally recognized, 190.
- (2) May not be disinherited, 191.
- (3) Penalty for ingratitude to *nersega* or votary, 192, 193.
 - a. Renouncing sonship, 192.
 - b. Running away, 193.
- 3) Death of child in care of nurse, 194.
- 4) Penalty for striking a parent, 195.

- ii. **Injuries**, 196-214.
- 1. *To males*, 196-208.
 - 1) Eye or limb, 196-199.
 - (1) Of freeman, 196, 197.
 - a. Freeman's eye, 196.
 - b. Freeman's limb, 197.
 - (2) Freedman's eye or limb, 198.
 - (3) Slave's eye or limb, 199.
 - 2) Tooth, 200, 201.
 - (1) Of freeman, 200.
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